The Review.

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HOW ARE WE TO COMBAT SOCIALISM?

IT is idle to deny that Socialism is a menace. The most thoughtful give it serious consideration. Not all, however, view it with a like concern. Some think it threatens political institutions; others, that it is subversive of established business forms. But there is general agreement that it makes for radical changes in the social order. It touches on the sacred relations between God and man, and between man and man, and thus assumes a religious character. In fact, when followed to its source, it seems to have originated from a distorted belief rather than from a desire to mend matters. It runs counter to Christian persuasion, which it strives to unseat where it finds it in the saddle.

The question here proposed takes Socialism in opposition to Christian teaching on the origin, rights, and aims of the human family.

It is not my intention to furnish material for action, but to point out what should be done if Socialism is to be effectively met by exponents of Catholic thought, whether priest or layman.

The very simplicity of the method here suggested would seem to need no emphasis; but the fact that it is so frequently neglected is sufficient reason to insist on what should be done before anyone undertakes to refute Socialistic argument. There is no fear that refutation is not forthcoming, no insinuation that it has not been made in many excellent printed and spoken treatises. Rashness and levity however have enticed some into the field and left them routed.

The first and principal need is that one inform himself thoroughly of the tenets of Socialism, especially its religious aspect. They must be gotten from reliable and authentic sources. Unless the

doctrines of Socialism are fully known, the contention is likely to be against a straw-man. Socialists are quite wary. They are continually on the denial when direct religious points are thrust at them. Socialism in its religious garb is not so popular in this country as it is in many parts of Europe. There it openly joins the enemies of Church and State. Here it prefers, for reasons of its own, to be tolerant and to abet honest Christian conviction. It dislikes to set public opinion prematurely against itself, and wishes to spare itself the mortification of common displeasure. It can not yet venture in the open, but must wear a helmet.

The opponent of Socialism must be fair; and there is nothing which assures him fairness so much as an exact knowledge of the principles of Socialism. A statement not actually made by leading Socialists is apt to discredit the cause for which it is quoted. The deductions will not be trusted, neither will they convince. Care must be had lest by incorrect statement or inaccurate reasoning the opinion which Socialists urge so much—that the Church antagonizes Socialism rather out of fear of losing than of providing real good for the workman and the poor—is confirmed. Many deserving people will thus be spared the chagrin of weak defenders of their cause.

Secondly, it is not enough to know what is the precise teaching of Socialism, but it must, besides, be justly deduced, and the reasoning which bolsters it must be fully grasped to command respect and a hearing. Certainly, much depends on ability to present the sense of the doctrine and to make its faulty reasoning clear to the popular mind, whether on the platform, in the pulpit, or in writing; only a firm grasp of both will make the exponent master of the situation.

Socialists are adepts in dodging. A clear proposition, showing their manifest denial of God and divine law, particularly the law of public and private ownership, of origin of rights by contract and nature, will frequently cut off their escape. Statistics to bear out assertions on the effect of the principles advocated by Socialism, are often the best object lesson, than which, under present educational methods, nothing is more convincing.

Further, what is too seldom remembered, Socialism itself must be distinguished. There is a Christian Socialism. There are theories and aims in many questions of public and private economy which are legitimately advanced and defended. Attempts to help the working classes are not all damnable; many are opportune, just, and praiseworthy. Unions and the efforts of combined labor to protect itself, are not necessarily inimical to religion.

The Church is not opposed to Socialism of every kind; she is a friend of the poor; she encourages protection and improvement

of the condition of the laboring classes. Again, she is not a self-constituted arbiter of all disputes between capital and labor, but leaves these questions to those who have the duty and quality to settle them. Sweeping denunciations should not be inconsiderately indulged in in this matter. "Divide et impera!" is an excellent rule to follow. An educated laity can do most to promote the cause of religion on the borderland of civic and social enterprises; though judicious concurrence of the clergy is productive of good feeling. Political and commercial problems, indeed all states of human life, are carried by a sense of justice and charity which is begotten by the ministry of those commissioned to preach "the kingdom of God and its justice."

Hence it is necessary for him who will combat Socialism on religious grounds, to know his own position as well as that which he attacks.

The theology of Socialism, that is, its view of God, of man's rights and duties, of the origin and end of human society, is not uniform. In this country many Socialists disclaim allegiance to the philosophical and theological views held by their fellows in Europe. In federations of labor unions conservative men have thus far been able to exclude open avowal of religious and even political party-spirit. The cry of the dyed-in-the-wool Socialist is: Collectivism, which of course may shield a sinister purpose. As yet there has been no concerted action against the Church, and likely will not be. The old Church is respected and influential. Many coming to these shores import a store of ill-will against pronounced Catholicity; but they find the soil poorly prepared for their purpose, and consequently constrain their feelings; others adopt the ideas and conclusions of Socialists abroad, but soon find that they must be proved before they can be spread.

Sympathy for the workingman, justice for the employer, when demonstrating how ruinous the doctrines of false Socialism are, will strengthen the Christian position and convince all right-thinking men that our Church is the best friend of the common weal.

We need clear expositions of Socialistic principles. They must be contrasted with Christian teaching. Adhesion to the old Church must be shown to be the safest thing. The temper of our people must be appreciated. Many, alas, have been turned from the truth and have "heaped to themselves teachers, having itching ears" (II. Tim. iv, 3). Sound doctrine must be made known lest Socialism delude thousands into heresy and infidelity.

ST. FRANCIS SEMINARY. (Rev. Dr.) JOSEPH SELINGER.

THE SYMBOLISM OF THE STONE IN FREEMASONRY.

We now begin to understand better what our author taught us a few pages back concerning a Select Master [pp. 538-539]. He is speaking of the Ish Sodi.

"This expression," he says, "is composed of the two Hebrew words, Ish and Sod.*) The first of these words, Ish, means a man, and Sod signifies primarily a couch on which one reclines. Hence Ish Sodi would mean, first, a man of my couch, one who reclines with me on the same seat, an indication of great familiarity and confidence. Thence followed the secondary meaning given to Sod, of familiar intercourse, consultation or intimacy. Job [xix, 19] applies it in this sense when, using Mati, a word synonymous with Ish, he speaks of Mati Sodi in the passage which the common version has translated thus: 'All my inward friends abhorred me,' but which the marginal interpretation has more correctly rendered, 'All the men of my secret.' Ish Sodi, therefore, in this degree, very clearly means, a man of my intimate counsel, a man of my choice, one selected to share with me a secret task or labor. Such was the position of every Select Master to King Solomon, and in this view those are not wrong who have interpreted Ish Sodi as meaning a Select Master."

If the Giblemites, the Select Masters, the worshippers of Adonis were the intimates of Solomon, we can easily understand the bitter reproaches made against his moral conduct in Holy Writ.

But allow me to go back and fill in the part of the quotation omitted when speaking of the Giblemites, for it will serve as transition to what is to follow.

"Giblemites," says our author, "is peculiarly a Masonic form for the more usual word Giblites. It designates the inhabitants of Gebal, a city of Phoenicia, on the shores of the Mediterranean, and under Mount Lebanon. The Hebrew word is Giblim and is to be found in I. Kings v, 18, where it is translated in our common version, 'stone-squarers' in the following passage: 'And Solomon's builders and Hiram's builders did hew them, and the stone-squarers; so they prepared timber and stones to build the house.' The translation would be more correctly rendered thus: 'And Solomon's builders and Hiram's builders and the Giblemites did hew them.' The Giblemites or inhabitants of Gebal were subjects of the King of Tyre and were distinguished for their skill as builders."

Our author does not seem to perceive that if his last assertion be true, its predecessor does not stand; for if the Giblemites were subjects of Hiram and builders, then they were Hiram's

*) We omit the Hebrew characters, as we have none in our type cases.—A. P.

builders and as such included in the expression: "And Solomon's builders and Hiram's builders"; so that his correction of the common version, far from improving the text, would reduce it to the absurd form: "And Solomon's builders, and Hiram's builders, and Hiram's builders did hew them." The common version is therefore preferable.

But all such considerations are mere bagatelles when they refer to Masonic symbolism. The display of erudition is a mere blind to deceive the unwary and uninitiated; the term Giblemite or stone-squarer was a convenient word for expressing Masonic doctrine, and hence our author's attempt to modify the text. We are approaching finally the most sacred and significant symbol of Masonry, the "Stone of Foundation," and Giblemite, which is the symbol for stone-squarer, worshipper of Adonis, temple-builder, intimate of Solomon, subject of Hiram of Tyre, expresses well the devotee of this stone. In fact Tyre means stone, and Hiram, according to our author in his Masonic Encyclopaedia, means noble-born; hence Hiram of Tyre is the noble-born of the stone; a fitting head for the Giblite stone-squarers. But let the Ritualist speak for itself.

"The Stone of Foundation," it says, on p. 543, "which in this degree [the 9th or Select Master's] is represented by the altar on which is placed the Substitute Ark, constitutes one of the most important as well as abstruse of the symbols of Freemasonry. It is, it is true, scarcely alluded to, except in a very general way, in the primitive degrees of Ancient Craft Masonry, but is peculiarly appropriate to the Royal Arch, and especially to the degree of Select Master, where it is really the most essential symbol of the degree."

If it is the most essential symbol of the degree of Select Master, it is evidently the most important of all those of symbolical Masonry; for Select Master is the ninth or complete degree in that system. Passing over, therefore, the childish legends referring to this stone, let us listen to what our little work will tell us regarding its religious aspect.

"The Foundation Stone of Masonry," we read on page 547, "appears to be intimately connected with the stone worship of the ancients. History affords abundant examples which prove that the worship of a cubical stone formed an important feature of the religions of the primitive nations. But Cudworth, Bryant, Faber, and all other distinguished writers who have treated the subject, have long since established the theory that the pagan religions were eminently symbolic. Thus to use the language of Dudley, 'the pillar of stone was adopted as a symbol of strength and firmness—a symbol also of the divine power, and, by a ready inference,

a symbol or idol of the Deity himself.' And this symbolism is confirmed by Phurnutus, whom Toland quotes as saying that the god Hermes was represented without hands and feet, being a cubical stone, because the cubical figure betokened his solidity and stability. Profane and Masonic history combined seem to establish the following series of facts: First that there was a very general prevalence among the earliest nations of antiquity, of the worship of stones as the representatives of Deity; secondly, that in almost every ancient temple there was a legend of a sacred or mystical stone; and lastly that the mystical stone there has received the name of the 'Stone of Foundation.'

"Now as in all the other systems the stone is admitted to be symbolic, and the traditions connected with it mystical, we are compelled to assume the same predicates of the Masonic stone. It, too, is symbolic, and its legend a myth or an allegory.

"The fact that the mystical stone in all the ancient religions was a symbol of the Deity leads us necessarily to the conclusion that the Stone of Foundation was also a symbol of Deity. And this symbolic idea is strengthened by the tetragrammaton, or sacred name of God that was inscribed upon it. This ineffable name sanctifies the stone upon which it is engraved as the symbol of the Grand Architect. It takes from it its heathen signification of an idol, and consecrates it to the worship of the true God.

"The prominent idea of the Deity in the Masonic system, connects him with his creative and formative power. God is to the Masons Al-Gabil, as the Arabians called him, that is the builder; or, as expressed in his Masonic title, the Grand Architect of the Universe, by common consent abbreviated in the formula G. A. O. T. U. Now, it is evident that no symbol could so appropriately suit Him in this character as the Stone of Foundation, upon which He is allegorically supposed to have erected his world. Such a symbol closely connects the creative work of God as a pattern and exemplar, with the workman's erection of his temporal building on a similar foundation stone.

"But this Masonic idea is still further to be extended. The great object of all Masonic labor is divine truth. The search for the lost word is the search for truth. But divine truth is a term synonymous with God. The ineffable name is a symbol of truth, because God, and God alone, is truth. It is properly a scriptural idea. The Book of Psalms abounds with this sentiment. Thus it is said that the truth of the Lord 'reacheth unto the clouds,' and that His truth endureth unto all generations.' If then God is truth, and the Stone of Foundation is the Masonic symbol of God, it follows that it must also be the symbol of divine truth."

We shall not dwell on the lack of logic in the last paragraph

of the quotation; what we have already said elsewhere regarding the proposition "God is Truth," being amply sufficient. The reader would prefer to learn what relation this most sacred and important and abstruse and essential symbol bears to what we have already learned of Masonry.

Our author has from the beginning bidden us study the ancient pagan mysteries, and he has promised us that in them we shall find the true explanation of Masonic symbols. "Learned Masons have been always disposed to go beyond the mere technicalities and stereotyped phrases of the lectures and to look in the history and philosophy of the ancient religions, and the organization of the ancient mysteries for a true explanation of most of the symbols of Masonry, and there they have always been enabled to find this true interpretation" (pp. 41, 42.)

Though we are not Masons, we too can seek the interpretation in the pagan mysteries; do not think that, with the light already kindly vouchsafed us, our search will be in vain. As our author, moreover, has deigned to prove to us the intimate connection that exists between the Stone of Foundation of Masonry and the stone worship of the ancients—as well as the identity of symbolism between them, he frees us from the task, though that would not be hard, of proving that this is one of the symbols whose explanation we are to seek in the ancient pagan mysteries.

But our space is used up, and we shall revert to this theme.

AUXILIARY, SUFFRAGAN, COADJUTOR BISHOPS.

The Wichita *Catholic Advance* recently (vol. IV, No. 44) printed the following in its "Question Box":

"Ed. *Advance*: What is the meaning of Auxiliary Bishop and a Coadjutor Bishop and their duties?—Rev. N. N.

"Both are Bishops of ancient sees or dioceses, now extinct, who aid a resident Bishop who may be incapacitated. An auxiliary has no jurisdiction, his duties are restricted to the administration of the Sacraments. A Coadjutor usually exercises the office of vicar-general and not only administers confirmation, but also has jurisdictional powers."

Believing this information to be essentially incorrect, we submitted the clipping to that eminent canonist Rev. Dr. Baart, with the request to give our readers the benefit of his expert knowledge on a subject on which many false notions are current. Here is his kind reply:

The terms Auxiliary, Suffragan, Coadjutor, as applied to bishops, are really interchangeable, but practice in certain provinces

has determined which is used. With us the word suffragan is used chiefly of the bishops of residential sees subject to a metropolitan. The term is derived from *suffragari*, to assist, because the bishops assist the metropolitan in consecrating bishops, celebrating councils, and other such matters. In most countries the term suffragan rather than auxiliary is applied to the titular bishop who assists a cardinal in the work of his diocese.

Coadjutors, auxiliaries, suffragans, are given to bishops who either wholly impeded from themselves ruling their dioceses, or, while not unfit, are nevertheless impeded by ill-health, old age or business. In the former case, coadjutors have the right to do in both spiritual and temporal matters all that the episcopal office requires, while the bishop of the see retains only his title and habitual jurisdiction. Such is the case when a coadjutor is appointed to a bishop who has become insane or been suspended.

The letters of appointment in such cases will specify the powers of the coadjutor. In the other case, a coadjutor should not interfere in the use of pontificals or in matters of jurisdiction except as desired by the bishop of the diocese; for the coadjutor is appointed only to assist the bishop, not to rule subjects.

The appointment of coadjutors is either temporary or perpetual with the right of succeeding to the bishopric. In the former case, the appointment lapses with the death of the diocesan bishop. Thus at present neither Bishop Muldoon nor Bishop McGavick is auxiliary or coadjutor or suffragan to the Archbishop of Chicago. When the appointment is perpetual or with the right of succession, the coadjutor, by the death of the diocesan bishop, at once, without any further document, succeeds to the bishopric, his bulls having been made effective *ex hunc ad tunc* from the date of issue. Thus Archbishop Glennon succeeded Archbishop Kain in St. Louis, and thus Archbishop Moeller has been appointed to the succession in Cincinnati.

Whether a coadjutor or auxiliary bishop, with or without the right of succession, exercises any jurisdiction while the diocesan bishop is in charge, depends on the will of the diocesan bishop. Hence it is neither in accordance with law nor fact to say, as does the *Catholic Advance* of Wichita (vol. iv, No. 44) that "an auxiliary has no jurisdiction, his duties are restricted to the administration of the sacraments";—neither is it correct to say: "A coadjutor usually exercises the office of vicar-general." Usually this is not the case, not even in the United States. The coadjutors in Boston, Cincinnati, New Orleans, San Francisco, are not vicars-general. On the other hand, the bishops who are termed auxiliary of Philadelphia, of Indianapolis, and of Peoria, have been appointed vicars-general—while again the vicars-general of Baltimore and

of Chicago are titular bishops who have no appointment as auxiliary or coadjutor to the bishops of those sees.

The answer in the *Catholic Advance* is essentially wrong, for there is really no difference between an auxiliary and a coadjutor bishop. Both must be appointed by the Holy See. When the diocesan bishop is not to be superseded, neither a coadjutor nor auxiliary receives jurisdiction from the Holy See. Whatever jurisdiction they acquire, is from the free grant or appointment of the bishop whom they are appointed to assist.

The term coadjutor is used generally when the appointment is made with the right of succession. In case a second bishop is needed to assist the incumbent and the coadjutor, the term auxiliary is generally employed in his appointment. This is rather to prevent confusion than to denote a difference; for until the incumbent vacates his bishopric, the coadjutor and the auxiliary both depend on him for their jurisdiction and from him both receive diocesan faculties.

P. A. BAART.

MARSHALL, MICH.

BOOK REVIEWS.

Prayers and Meditations on the Life of Christ. By Thomas Haemerken à Kempis. Translated from the Text of the Edition of Michael Joseph Pohl, Ph. D., by W. Duthoit, D. C. L. St. Louis: B. Herder. London: Kegan. Paul, Trench, Trübner & Co. 1904. Price $1.35.

This work is a series of meditations, or rather colloquies, on the different events in the life of Our Lord as related in the Gospels, and is characterized by the same wisdom, fervor, simplicity, and piety that have made the Imitation of Christ the hand-book of so many devout souls. It will be welcomed as a fitting companion—a sort of corollary—to the better known treatise of Thomas à Kempis. That our readers may judge of the tender and spontaneous character of these meditations and of the exquisite sympathy of the translation, we quote at random the closing prayer of one of the chapters: "Come to my help, O most gentle Jesus, in my every need, in every crisis of the strife. Stretch forth over me Thy hands, and with Thy right arm ever protect me; put devotion in my heart, truth in my mouth, energy in my work. Purge me from all the corruptions of my sins, heal my wounds with Thy precious blood. Let no hidden thing of darkness, nothing impure, nothing that defiles remain in me; but may Thy Sacred Blood, so abundantly shed, thoroughly cleanse me from all that is hurtful, and sanctify me wholly; that so, when, at the last day, Thou shalt come in judgment, my spirit and my soul, for the de-

liverance of which Thou didst endure so many and such grievous pains, and didst expend such boundless treasure, may be presented before Thee pure and undefiled."

Jesus Christ the Word Incarnate. Considerations Gathered From the Works of the Angelic Doctor, St. Thomas Aquinas. By Roger Freddi, S. J. Translated from the Italian by F. J. Sullivan, S. J. B. Herder. 1904. Price $1.25.

This book contains the gist of the matter which most concerns Christians. The great business of a Christian is to imitate his exemplar. Here we have the foundation, the frame-work of all possible discourses and meditations on the life of Our Lord. From the inexhaustible treasure house of the writings of St. Thomas Fr. Freddi has collected all that concerns the life of Our Lord, and has arranged it in due order. In the back of the volume we find references indicating the sources of the material of which each chapter is constructed. There is a most instructive preface and a most touching dedicatory prayer by Fr. Freddi. It is fair to presume that there will not be another book issued this year of like worth and importance; yet how many will pass it by, even if it come to their notice!

Wanted—A Situation and Other Stories. By Isabel Nixon Whiteley. B. Herder, St. Louis. 1904. Price 60 cts.

A group of short stories, some of which have previously appeared in well-known magazines. They are tales of social life, pleasantly told, seasoned with an occasional dash of humor. One of them—"Our Lady's Roses"—brings out a point often ignored by those who have relations with non-Catholics. The point emphasized is that it is not argument, however sound and convincing, which makes the most wholesome impression upon those not of the faith, but it is the example of a consistent, cheerful, practical Catholic life. This does away with prejudice in general and with that particular and pet prejudice which leads non-Catholics to associate mysteriousness, secrecy, and deception with Catholicism.

Handy Manual of Pontifical Ceremonies. By P. Francis Merschman, O. S. B. B. Herder. 1904. Price 90 cts.

This little book is intended for the convenience of masters of ceremonies, but it furnishes those assisting at the solemn functions with the means of intelligently following the actions of the officiating ministers. Pontifical mass is not included in these ceremonies. Probably there is some good reason for the omission, though we fail to see it.

MINOR TOPICS.

On the Reform of Church Music.—A disposition has lately manifested itself, even on the part of some friends of reform, to accept those provisions of the Holy Father's letter on church music which they had always complied with, and to reject the others, particularly that relating to the exclusion of women from the choir, and to the introduction of the traditional forms of Gregorian Chant.

We have long felt the need of definite legislation on the subject. We assumed, as a matter of course, that those guilty of the abuses of which we complained, would be bound by it. Shall we now stultify ourselves by declaring that we are not bound by it? Shall we refuse to make the sacrifices required of us, after preaching to others about the necessity of doing so? What hope is there of reform, if those desirous of it desert their leader, because he has gone a step farther than they urged him to go? What shall we say to one who tells us: "It is just as hard for me to introduce the kind of music prescribed by the Holy Father, as it is for you to establish a male choir; I see no more reason for doing the one than you see for doing the other"? This may not be good logic, but experience shows that it will be acted upon. No doubt the changes advocated by the Apostolic letter will be accompanied by great difficulties of various kinds. But no important movement for good can ever be carried out without corresponding difficulties. The proper thing to do is not to complain about them and exaggerate them, and make ourselves and others afraid of them, but to have confidence in God and try prudently and patiently and courageously and persistently to overcome them.

There may be a feeling among some of us that they have, in a manner, been put in the wrong by the condemnation of things in which they saw nothing reprehensible. That gives them all the more splendid an opportunity of showing their disinterestedness.

The freer from any merely personal considerations our loyalty and obedience to the Holy Father appears to be, the greater will be the force of our example with those responsible for the worldly music so prevalent to-day.

His Excellency, Msgr. Falconio, the Apostolic Delegate, in response to a question put by the *New Century*, of Washington, as to whether the Motu Proprio of the Holy Father on the subject of sacred music applied to all the churches with equal force, replied: "Most certainly. It was the wish of the Holy Father expressed to the whole Catholic world. He desired to emphasize his profound solicitude for the sanctity of the temple of God and his deep concern that nothing profane or trivial should find place there—even in music. There is no exception to the rule he has promulgated—not even in the great basilicas in Rome, which have for a long time enjoyed special privileges. The desire of the Holy Father has been emphasized—if emphasis were needed—by the decree of the Congregation of Rites. Of course it may disturb existing conditions at first, for the churches to make the necessary changes from the present form of music to the Gregorian Chant—or music according to the style of Palestrina—but where

there is a will there is also a way, and in a little time it will be no difficult matter to have the Gregorian Chant sung in all the churches. Again, let me say that the decree applies to the whole Catholic world and admits of no possible exception." (Quotation from the the *Intermountain Catholic*, V, 20.)

A Polish Bishop for Green Bay?—Our readers know that we are in sympathy with the movement to give the Catholic Poles of this country representation in the hierarchy; and we believe we have heretofore given it as our opinion that the only way they will succeed in obtaining such representation will be by getting a Polish priest, who is qualified for the episcopal dignity and office, on the regular tern of candidates for some vacant diocese. Just now, the see of Green Bay is vacant, in consequence of the elevation of Bishop Messmer to the metropolitan see of Milwaukee, and the Poles being well represented among the people and the clergy, it is not surprising that they should endeavor to carry out their plan there. They have failed, however, to get a Pole on either list, nor can they hope to succeed anywhere else if they allow malodorous papers like the *Catholic Citizen* of Milwaukee to bolster their cause with falsehoods and exaggerations. That paper stated, or allowed some one to state, in its edition of January 23rd, that "the bishop of Green Bay should be a Pole, for the good reason that the Polish Catholics of the Green Bay Diocese are, numerically, stronger than the Catholics of any other nationality" and that "there are to-day thirty-three Polish congregations in the Diocese, which is more by a good deal, than any other nationality can claim." Upon consulting the Catholic Directory for 1903 (the latest edition available at the present writing) we find in the Diocese of Green Bay 19 Polish parishes with resident pastors, 9 Polish missions or stations without resident pastors, 4 Polish and English mixed congregations, 3 mixed mission congregations without resident pastors, consisting of German, English-speaking Catholics, and Poles; and 1 Polish and Bohemian mission. The number of Polish priests in the Diocese, so far as we can make out, is 30, in a total of 162. The German priests number 58. Moreover, it appears from the last official report of the Polish pastors to the diocesan chancellor, that their congregations are comparatively small: only 5 having over 200 families, 13 over 100, and the rest less than 100 each. Altogether, there are living in these parishes, according to the statements of their respective pastors, 3,535 families; multiplying these, Polish fashion, by 6.5, we have 22,977 souls. The total Catholic population of the Diocese of Green Bay being about 124.000, the Poles therefore form less than one-sixth of the Catholic fold, while the Polish clergy constitute about the same proportion of the whole clergy. Of the total diocesan contributions for 1903, $11,237.01, according to the official report recently published, only $1,428.86 came from the Polish parishes.

Hence it can not be justly said that the Poles are entitled to have one of their own made bishop of Green Bay. And as they have not succeeded in getting a Polish priest on the regular list, there is not the slightest probability that their wish will be gratified.

We are somewhat surprised, by the way, to learn that the name

of Titular Bishop P. J. Muldoon, of Chicago, who masters only one of the six principal languages spoken in the polyglot Diocese of Green Bay, is on the clergy's terna.

Catholic Free Schools.—THE REVIEW has received two more communications on this timely and important topic. One is from a Capuchin Father in Wisconsin and reads as follows:

"THE REVIEW, ever on the alert to lend its support to every new sprout of genuine Catholic activity, is pushing a good work in bringing to the notice of its readers proof of the feasibility of Catholic free schools. I was about to show that the plan of making our parochial schools free is no longer in its experimental stage, when I saw in your latest issue that another correspondent had already done so.

"If you have occasion to revert to this topic, you may state that St. Joseph's school, Appleton, Wis., (600 pupils) has been a free school since 1889, and the pastor has never had reason to regret it. As far as can be ascertained, all Catholic children now attend the parochial school.

"St. Francis of Assisi school, Milwaukee, Wis., (700 pupils) is likewise free. We had been assured of the futility of the attempt to raise the pew-rent in order to make the school free; but when the arguments in favor of free schools were proposed by a zealous pastor, the matter was taken up with enthusiasm. It was a question of a few weeks or days only, to bring over the dissenters.

"Another free school is that of St. John the Baptist, New York City. Let us hear of many others—no doubt there are many—to encourage the timid."

The other communication which we have received, is from a gentleman in Michigan. It reads:

"I have read several items in your interesting REVIEW concerning free Catholic schools; therefore, to show that such schools are by no means rare in the Detroit Diocese, I enclose a copy of a report made in 1887, from which you can learn that for over seventeen years some of the parochial schools of the Detroit Diocese have been free schools, i. e. schools wherein pupils paid no tuition for common school education.

"In those days the clergy of Detroit prided themselves on their schools, the good condition of which was due in a great measure to Bishop Borgess and his intelligent encouragement.

"Of course since the report of 1887 many changes have occurred, but no other report has ever been made, the schools being left now to the care and judgment of the pastors."

According to the report submitted—and it is an admirable report in every way, which might serve as a model for any diocesan school commission—there were in 1887 nineteen Catholic parochial schools in the Diocese of Detroit in which no fees were exacted from the pupils, but which derived their entire support from the general revenues of the parish, school societies, donations, etc. THE REVIEW has subscribers among the rectors of these parishes, and we should consider it a favor to have them send us their experiences since 1887 with their free parochial schools.

Modern Sociology, a Humbug and a Curse.—The Chicago *Chronicle* (Jan. 15th) in a very strong editorial leader, denounces modern

sociology, as taught and studied in our Protestant and secular universities, as a "humbug." "From the innumerable books, the interminable essays, and the everlasting lectures emanating from these sources," says our contemporary, "we learn only this: That everybody who does wrong deserves sympathy; that the victim of the wrong-doer is a questionable character who must be held in suspicion; that idlers, beggars, and vagrants are to be coddled; that industry and thrift are to be accepted as evidence presumptive of the badness of the person who practices them, and that when society for its own supposed protection locks up a lot of malefactors in a penitentiary and sets them to work, it is society and not the felon which must be put on the stand and made to give an account of itself."

".....So far as present-day sociology makes any impression upon the world in which we live, it is an attempt to deny the fundamental virtues, to ignore the primal curse, to set up the unworthy and tear down the worthy, and to convict the innocent of the faults and crimes and misfortunes of the guilty and the unfortunate. This mischievous teaching is responsible for more of the crime and misery witnessed on every hand than most people are prepared to believe. It is the philosophy of the brute who kills or abandons his wife and children. It is the creed of the coward who in the face of adverse fortune takes his own life. It is the belief of thousands of idlers who imagine that the world—that is, the State—owes them a living. It is the silly excuse of the incompetents who fail to do their duty. This stupid philosophy also has its effect upon men and women of better minds and higher position. It engenders sympathy for people who are deserving of no sympathy. It weakens authority in the family, in the school, and in the State. It paralyzes the arm of justice. It afflicts society with a mawkish sentimentality and oftentimes confuses the very elect."

There is undoubtedly much truth in this strong criticism of our secular contemporary.

A New Explanation of Josue x, 12–14, on the Standing Still of the Sun.— In his 'Commentarius in Librum Josue,' recently published in the 'Cursus Scripturae Sacrae,' Rev. F. von Hummelauer, S. J., offers a new and interesting explanation of the famous passage which speaks of the standing still of the sun, a passage which has played such a part in history. It is founded upon the hermeneutical principle that, when Sacred Scripture speaks about things which are perceived by the senses, and about which men are accustomed to speak according to the appearance of the senses, it is sufficient that the words of Scripture are true according to the appearance of the things ("satis esse omnino, ut verba Scripturae vera sint secundum" "apparentiam rei"). First the text must be fixed. The "tam longa" of v, 14 is an addition of the Vulgate; so that the verse instead of reading: "There was not before nor after so long a day," reads: "There was not such a day as this neither before nor after." The expression is illustrated and explained by Ecclus. xlvi, 5, where we read of Josue: "Was not the sun stopped in his anger and one day made as two?" The question concerns a natural day, *i. e.*, from morning to evening, not a civil day of 24

hours. Now one day may be as two, either because the daylight exceeds its natural duration by several hours, or because the transition from light to darkness has taken place twice within the limits of one natural day. The first explanation is opposed by the emended reading of x, 13, which seems to limit the wonder to the duration of one natural day. The second, taken in connection with v, 11, explains the passage. The hailstorm which God sends for the destruction of the enemies of Israel is accompanied by impenetrable darkness, so much so that the people think that night has come on. The Israelites could not see to pursue their foes. Josue prays, and God heard his prayer by dispelling the darkness where the Israelites were. The sun shines out again, and it appeared to men who judged according to external appearances as though on that day the sun had twice risen and set—one day was made as two. It is worth while to read the arguments by which P. de Hummelauer supports his exposition of the difficult passage.

A Modern Scientist in Favor of the Old-Style College Course.—While scientists such as the president of a noted Western university are fulminating almost continuously against set college courses and holding up to criticism, if not ridicule, almost everything in the history of college education more than twenty years old, it is at least a welcome break in a situation fast growing monotonous to find an avowed devotee of science, Professor John J. Stevenson, taking directly opposite ground. In an article in the (Feb.) *Popular Science Monthly* he assails with great vigor the present tendencies in college education and maintains that the real need of the colleges is to get back to the standards in vogue several decades ago. He takes it as almost self-evident that the average student entering college can not select for himself from the studies offered as wisely as men of age and experience in educational matters can select for him; and, even aside from all that, he regards the discipline of following a set course as an experience which the boy sorely needs in preparation for the work of after life. The course should not be shortened, nor should colleges resort to the prevalent device of using the senior year to anticipate studies belonging properly to the professional school; thus allowing one year's work to be applied toward both the baccalaureate and the professional degree. Without any such clipping, he thinks, the lawyer or doctor can get before his public fully as early in life as they should be willing to entrust their cases to his hands. Scientists have been primarily responsible for the current bent towards early specialization, and it is a rare thing, at present, to find one on the opposite side of the question. A reaction is due, however, and it will not be surprising if Professor Stevenson finds a goodly number of scientists to stand with him in the idea that it is the proper function of our colleges and universities to make a man first and then a specialist.

Pius X., the Reform Pope.—The present pontificate has now lasted half a year, yet the reforms of half a century have been already either realized or foreshadowed. The Rome correspondent of the *Freeman's Journal* (No. 3685) summarizes them as follows: "Pope Pius X. has suppressed a number of charges which were little

more than sinecures; he has applied a new and rigorous system for the election of Italian bishops, by transferring this charge to the Holy Office; he has provided for the decorum of the temple by suppressing the most objectionable of the practices which have hitherto defied both decency and authority; he has begun the reorganization of the Roman Congregations; he has instituted a severe investigation into the supposed sacred character of many bodies supposed to be those of early martyrs of the Church, and has ordered one of these about which the evidence was not conclusive as to martyrdom, to be removed from a church where it had been kept for centuries; he has abolished all secular interference in papal elections; he has appointed a commission to undertake the enormous work of codifying all the laws of the Church; he has foreshadowed a complete reform of the Breviary; he has removed all ambiguities from the path of Christian social action in Italy. In the days of Leo we used to be puzzled sometimes as to the exact force of the Pontiff's instructions—and no wonder, for the ideas of the late Pontiff were so vast and often so profoundly philosophical that it was not always easy for ordinary mortals to fix their precise meaning. But with Pius X. no such excuse is possible. Everybody knows just what he means and he is nothing if not practical."

"A Governor and a Safety Valve" is the alluring title of a booklet circulated by Isbell & Co. of Chicago, for the purpose of making gambling on margins appear as "a safe and conservative financial proposition." Gambling may be considered "safe" by a certain class of people, but it is hardly the kind of investment which should be especially attractive to the Catholic clergy, whose patronage Isbell & Co. seem anxious to secure.

Disregarding sentiment entirely, a return of $96.12 as "profits" on a capital of $100 invested for 8 months, as claimed in this booklet, will need no special explanation, since no really legitimate enterprise could pay any such interest on borrowed capital.

Unfortunately, the wording of the pamphlet is so carefully framed that it will be difficult for the postal authorities to interfere.

We may add that anyone signing and sending money with the "applications" enclosed in the circulars of many so-called investment firms, makes himself practically and legally a partner in a gambling operation, and has no remedy at law for recovering his money, if the "firm" should choose to charge his account with a loss equal to, or even higher than, his "deposit."

——Notices like this are not infrequent in our Catholic papers: "Brunetière preached the funeral sermon, as it were, of 'scientific' infidelity in his 'Bankruptcy of Science,' and, together with François Coppée, the master of all the younger school of French poets and many other literary leaders, was afterwards reconciled with the Catholic Church and became an earnest exponent of Catholic principles." (*Dominicana*, v, 2.)

We have it on good authority that *M.* Brunetière's "conversion" has not yet progressed to a point where this eminent littérateur deems it necessary to receive the sacraments of our Holy Church.